

To	Mr. H.A. Campbell	Aug. 31, 1911
From	M.C. Hanes	Dec. 5, 1908
"	W.F. McCauley	July 25, 1911
To	The Rev. W.F. McCauley	July 27, 1911
"	Editor of "Hampton's Magazine"	July 27, 1911
"	Rev. Ralph Marchall Davis	Nov. 25, 1935
From	Robert A. Byers	June 9, 1922
"	Orville Reed	Jan. 31, 1916

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RECEIVED

JUL 27 1911

Mr. Speer, Wilmington, O., July 25, '11.

Dr. Robert W. Speer,
New York City

Dear Bro.:

I think the following misrepresentation of Foreign Missions, contained in Hampton's Magazine for August, in an article by Dr. Thomas E. Green, ought to be answered by stating the facts, and ought to be answered by some one whose statement will be regarded as authoritative.

214 N. Milberry St.

Very truly,

W. F. M. Cawley.

W.F.M.C.



charming day to go to the country, isn't it? I wanted to make sure, though, that you remember that next Sunday is our annual collection for foreign missions. I do hope you will urge the congregation to give liberally. We want a good showing in the conference report, you know, and we must do our part in the great missionary movement which is waking up the church just now. Thirty thousand additional missionaries called for, just think of it! I hope Mrs. Bradley is well. Give her my love, and you will say all you can next Sunday for the missions, won't you?"

"Surely," agreed the minister. "Missionary activity is the very life of the church. I had not forgotten, but thank you for coming just the same."

The motor car spun round the corner, the minister went slowly back to his shabby desk and sank wearily into his chair. Before him lay a circular of the Missionary Board, its headline in bold type staring him in the face:

"Fifty Millions for Missions."

For the first time, or perhaps not for the first, but for the hundredth time, it occurred to the Reverend Charles Wesley Bradley, "Why, in the name of common sense, did I not become a foreign missionary instead of an itinerant parson?" It is too late to wonder now. The Reverend Mr. Bradley, at forty-six years of age, with four half-grown children and a tired wife, is undesirable timber for the foreign mission service. But if he only had chosen the foreign field—

In Cedarville he is getting \$800 a year and a house, say \$1,000 in all. That is, he

is promised that much, but getting it is more or less problematical.

In the foreign field he would have been paid at least \$1,500, and he would have received it with clockwork regularity. Moreover, the purchasing power of \$1,500 in American gold is so much greater in foreign lands than in the United States that the missionary finds his income almost three times as large as the figures indicate.

In addition to his income there is frequently a salary paid his wife. The Missionary Board does not ask the missionary's wife to perform the unpaid services expected of the parson's hard-worked, unappreciated partner. If the missionary's wife teaches or nurses or helps with the Gospel work, she is paid for it—as she should be, of course. The missionary's wife does not even have the drudgery of taking care of her babies. For every baby that arrives the family income enables her to employ a patient, efficient, silent-footed, restful servant.

Rare indeed is the minister at home who can have three or four quick, industrious, obedient servants, his own conveyance, a comfortable, not to say commodious dwelling, and a position of social eminence.

And there is no peril any more in the work of a missionary, if he be content to be simply a missionary. Let him keep clear of politics and avoid the ever-present temptations of mixing in with the grasping avarice and dishonesty of business promotion and he is as safe in Japan, in India, in equatorial Africa as he is in Wisconsin.

"Fifty Millions for Missions!" Every meeting of the Protestant churches in conference echoes this demand. Fifty millions,

July 27th, 1911.

The Rev. W. F. McCauley, Litt.D.,

214 N. Mulberry St.
Wilmington, O.

My dear Dr. McCauley,

Your kind note of July 25th is just received. I had not seen before the article in "Hampton's Magazine". One does not often see nowadays such articles as this, and it is a question whether it is worth while to pay attention to them. Nevertheless, I shall take the venture of writing a note to "Hampton's Magazine," correcting two or three misstatements made in the article.

Very cordially yours,

July 27th, 1911.

The Editor of "Hampton's Magazine",
Marbridge Building,
New York City.

Dear Sir:-

In the assurance that "Hampton's Magazine" does not wish to circulate misstatements, I venture to write to correct several assertions in the article by Dr. Thomas E. Green in "Hampton's Magazine" for August which are erroneous.

The salary of foreign missionaries is not "at least \$1500." and the purchasing power of \$1500. is not "so much greater in foreign lands than in the United States that the missionary finds his income almost three times as much as the figures indicate." The Missions of the Presbyterian Church are scattered all over the world and what is true of them would be true of Missions generally. The average salary of missionaries is much less than \$1500. and in many fields the purchasing power of this amount is less than it is in the United States. In no Mission field of which I know would it be true that it was equivalent to a salary of \$4500. in the United States.

I have been speaking above of the salary of married missionaries. No salary is ever made in addition to this amount to the wife. The missionary's wife is expected to share in the missionary work exactly as the pastor's wife shares in his work at home, and in no missionary Board of which I know is there an additional payment made for such service. Married missionaries receive larger salaries than single missionaries simply because there are two people to be supported in such families instead of one.

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A missionary's salary is based on the expense of a simple, healthful livelihood in the particular field to which he goes. It is not arranged with any unnecessary margin, so that if missionary families have children, a small additional children's allowance is made. That is simply because the regular salary is based on the necessities of a family without children. The allowance has to provide not only for the care of the child in the home, but also for its future education at a time when it will have to be far separated from its parents and cannot get education at home, as in the case of children of families in America.

The implication that only half of what is given for Foreign Missions reaches the foreign field is a complete mistake. The cost of missionary administration is roughly about 5%. Adding other expenditures which are directly for the work itself but which are made in America, you would add from 1 to 3%. But in general, it may be truthfully said that the cost of missionary administration is equivalent to one foreign postage stamp per dollar. Any donor sending a dollar directly to the field without a missionary society's intermediary would have to pay for postal money order and postage stamp more than the cost of administration.

The statement, accordingly, that "only a small part of the money will reach the thousand million heathens for whose conversion it is spent" is absolutely untrue. If the writer means that very little of the money is given to the heathen, he is quite correct. Foreign Missions are not an eleemosynary agency whose purpose is to collect money to distribute to heathen people. It is not the money that is given to the heathen, but the Gospel, and the money is spent on maintaining the missionaries, the schools, the hospitals, the native preachers and teachers who are making Christianity known. The purpose of every missionary society is to spend as little as possible money even upon native preachers and teachers, but to develop

Editor of "Hampton's Magazine" - 3.

self-supporting native churches which will maintain their own institutions.

I suppose that whether "converting the heathen is about the most expensive luxury in which the Church indulges" would depend largely on the point of view. Some people would think Missions a waste if they cost only a hundred dollars a year. The people who believe in them sufficiently to give the money do not regard them as an expensive luxury, but as the best and most lucrative investment which they make. It is chiefly the people who do not give the money who furnish the criticism; but they should be somewhat tolerant, inasmuch as the work which is done at home derives a far larger portion of its support from those who carry on the work abroad than from those who criticize it.

Does not the whole question, however, resolve itself to a very simple issue? Is Christianity what it claims to be? If it is, it must be given to the whole world. If it is not, it is not worth thinking about at home. Men may debate the question as to whether they will be Christians or not, but if they are Christians it is not open to them any longer to dispute the missionary obligation.

No idea is more delusive than the idea that there would be more money for Christian work at home if there were less given to the work abroad, or that Home Missions would be better off if Foreign Missions were abandoned. Every fact of religious history and of Christian experience testifies to the fallacy of this view. Christianity will never be strong enough to cope adequately with the problems of America until it feels the invigoration and expansion which can come only through an adequate attempt to cope with its world obligation.

Very faithfully yours,

Aug. 31st, 1911.

Mr. H. A. Campbell,

20 East Fourth St.,

St. Paul, Minn.

My dear Mr. Campbell,

Your note of August 22nd, enclosing an editorial from "The Daily News" entitled "The Matter with the Churches," has been received. Our attention had already been called to the article by Dr. Green in "Hampton's Magazine" and I wrote a letter to the editor of that magazine, referring to the foreign mission sections of Dr. Green's article. I enclose herewith a copy of my letter. This will answer the only reference in the editorial in "The Daily News" to the work of foreign missions. It is absolutely false that "for every dollar put in the 'foreign field' for actual mission work, more than another dollar is spent in administration." I have stated in my letter which I enclose the actual facts. The cost of administration of the foreign mission work is between five and eight per cent. Can any insurance society show as low a percentage?

Regarding some of the other statements in the editorial in "The Daily News," I would say:-

1. The supply of ministers in the Presbyterian Church is not falling off, as the following figures will indicate:-

	1908	1909	1910	1911
Candidates	1105	1066	1152	1205
Ministers	8951	9023	9073	9128

I believe there is the same tide of increasing candidates for the ministry in other denominations as well.

2. Americans do not give more liberally for foreign missions than for work at home. The Presbyterian Church gave last year about \$1,700,000.00 to foreign missions. It gave for church work in the United States over

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Missions have introduced the agencies of civilization among more than the savage races. Sir William Hunter says of the little band of missionaries at Serampore, made up of Carey, Marshman and Ward, "They created a prose vernacular literature for Bengal; they established the modern method of popular education. . . they gave the first great impulse to the native Press; they set up the first steam engine in India, with its help they introduced the manufacture of paper on a large scale; in ten years they translated and printed the Bible or parts thereof in thirty-one languages."

In China, the development of printing from movable type has been due almost wholly to the missionaries. The first matrices for casting metallic type were made by a typographer for the Royal Printing Establishment of France, the British Museum and the Presbyterian Board of Foreign Missions, at a cost of \$6,600 each, the Presbyterian Board, though poor, making sacrifices to prevent the failure of the project, which required three orders before the matrices could be made. Practically all the fonts of Chinese type now in use can be traced back to the Presbyterian Mission Press in Shanghai; while missionaries have introduced vegetables into Persia, fruits into China, sewing machines and quinine into Korea, and Western products into almost every country on the globe. The itinerant watchmakers and clock repairers of China, it is said, are almost all Roman Catholic Christians.

The missionaries are the greatest of the pioneer agencies opening the world and bringing the knowledge of it to the civilized nations. "We owe it to our missionaries," said the "London Times," that the whole region (of South Africa) has been opened up." Indeed; the one name which towers over all others in African explorations is David Livingstone's. "In the annals of exploration of the dark continent," said Stanley, "we look in vain among other nationalities for such a name as Livingstone's." "Religion, commerce and scientific zeal," said Professor Whitney of Yale, "rival one another in bringing new regions and peoples to light, and in uncovering the long buried remains of others lost or decayed; and of the three the first is the most prevailing and effective." In his book on "The Languages of Africa," Dr. Cust speaks of "the wonderful,

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unexpected and epoch-making results of their (the missionaries') quiet labour." "Their contributions to history, to ethnology, to philosophy, to geography and to religious literature," says a Smithsonian publication, "form a lasting monument to their fame." As Sir H. H. Johnston says, "Indirectly, and almost unintentionally, missionary enterprise has widely increased the bounds of our knowledge, and has sometimes been the means of conferring benefits on science, the value and extent of which, it is difficult for us to appreciate and compute. Huge is the debt which philologists owe to the labours of British missionaries in Africa! By evangelists of our own nationality nearly two hundred African languages and dialects have been illustrated by grammars, dictionaries, vocabularies and translations of the Bible. Many of these tongues were on the point of extinction, and have since become extinct, and we owe our knowledge of them solely to the missionaries' intervention. Zoology, botany, and anthropology, and most of the other branches of scientific investigation have been enriched by the researches of missionaries who have enjoyed unequalled opportunities of collecting in new districts; while commerce and colonization have been notoriously guided in their extension by the information derived from patriotic emissaries of Christianity."

All this appeals less to the modern commercial judgment than the actual work of missions in promoting trade. They have done this in various ways. They have stopped war so as to allow the energies it consumed to engage in trade. "To be welcomed in the land of cannibals," said a Dutch traveller in Sumatra, Lunbing Hiram, "by children singing hymns, this indeed shows the peace-creating power of the gospel. "The benefits" (of the missionary work in New Guinea), said Hugh Milman, a magistrate, "are immense; inter-tribal fights formerly so common, being entirely at an end, and trading and communication, one tribe with another, now being carried on without fear." The successful war which missions and philanthropy waged against the slave trade in Africa was of incalculable advantage to commerce in saving the honest trade of great areas from total destruction. Missionaries have

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taught trades, developed industries, created wants, and the results have been pure gain to commerce. "It is they," says Sir H. H. Johnston, in "British Central

Africa," "who in many cases have first taught the natives carpentry, joinery, masonry, tailoring, cobbling, engineering, bookkeeping, printing, and European cookery; to say nothing of reading, writing, arithmetic, and a smattering of general knowledge. Almost invariably, it has been to missionaries that the native of Interior Africa have owed their first acquaintance with a printing press, the turning-lathe, the mangle, the flat-iron, the sawmill, and the brick mould. Industrial teaching is coming more and more in favour, and its immediate results in British Central Africa have been most encouraging. Instead of importing painters, carpenters, store clerks, cooks, telegraphists, gardeners, natural history collectors from England or India, we are gradually becoming able to obtain them amongst the natives of the country, who are trained in the missionaries' schools, and who having been given simple, wholesome local education, have not had their heads turned, and are not above their station in life."

Let any one who doubts the influence of missions in moulding the social life, in affecting institutions, in establishing trade, in creating and fostering industries, in making producers and consumers and so developing commerce, turn to the second volume of Dr. Dennis' "Christian Missions and Social Progress," and read there of the achievements of mission work in these subordinate and secondary spheres, and he will gain a new conception of the power and value of foreign missions. As Dr. Dennis shows, they have promoted temperance, opposed the liquor and opium traffics which are fatal to wise commerce, checked gambling, established higher standards of personal purity, cultivated industry and frugality, elevated woman, restrained anti-social customs such as polygamy, concubinage, adultery and child-marriage and infanticide, fostered the suppression of the slave trade and slave traffic, abolished cannibalism and human sacrifice and cruelty, organized famine relief, improved husbandry and agriculture, introduced Western medicines and medical science, founded leper asylums and colonies, promoted cleanliness and sanitation, and checked war. "Whatever you may be told to the contrary," said Sir

Bartle Frere, formerly Governor of Bombay, "the teaching of Christianity among 160,000,000 of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social and political, which for extent and rapidity of effect are far more extraordinary than anything that you or your fathers have witnessed in modern Europe."

"When the history of the great African States of the future comes to be written,"

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says Sir H. H. Johnston, "the arrival of the first missionary will with many of these new nations be the first historical event in their annals.

5. There are doubtless communities in the United States where there are too many denominations at work, but that is an evil which the Churches are beginning to deal with. The home missionary societies have now a common council, in which they plan to avoid such duplication and overlapping; and on the foreign field it is the primary purpose of the Churches not to perpetuate Western denominations, but to build up one common Native Church.

You are at liberty to make any use of these facts that you think best.

Thanking you for bringing the editorial in "The Daily News" to our attention, I am,

Very faithfully yours,

Dictated Aug. 30th.

Robt A. Myers

MISSION TO THE BLIND IN HEATHEN LANDS

President:

ROBT. A. BYERS

102 Union Street

Windsor, June 9th 1922
Victoria, Australia

Dr. Robt. E. Speer

Dear Sir

I am a blind invalid, unable to move hand or foot, but I am doing what I can to help a few of the blind in heathen lands. If you read the sheet to which this is pinned it will tell you how I began. It will be enough for me to say here that the work is now known as the Mission to the Blind in Heathen Lands. It was started at my bedside several years ago. Thirty-eight blind children, four evangelists & a Biblewoman in China, a Biblewoman in Korea, two evangelists & a Biblewoman in India, a Biblewoman in Palestine, a Braille teacher in Egypt, an interpreter in Sudan, & a Colporteur in Sth. America are now being supported out of the funds. In addition, books for the blind are being sent out through the Brit. & Foreign & American Bible Societies & Braille Missionary Union to many parts of the East. In China we are financing a scheme to extend home teaching among the blind to enrol all those who can read & send to each a quarterly Braille letter. We hope that some day this may grow into a quarterly Christian Braille magazine.

The work here is carried on with the assistance of

voluntary Co-workers who read the correspondence to me,
& to whom I dictate replies & give directions.

Do you know that while you are reading this thousands
of blind children in the East are being killed by deliberate
ill-treatment because of the superstitious belief that they
are possessed by demons, & will bring bad luck to others
if allowed to live. The pictures on the enclosed circulars
will show you what many have to suffer.

This is the work which has been put into our hands,
& which has made my life more worth living during the
past seven years than ever before.

I am enclosing a ^{copy of a} letter from Mr. Sam. Higginbotham
of Allahabad, India. He suggests the formation of an Auxiliary
to the Mission for the Blind in the United States. When
the printed leaflet has told you how helpless I am
you will realize how hopeless such a task would be
for me, for I can do little without the help of others.
Other organizers can go about to make their work known,
but I can only send letters & trust for the result. Such a
school as Mr. Higginbotham proposes would be a boon to
the blind in India now, & to the generation of the future.
To train the blind for industrial work only is not sufficient.
They should be allowed the same education as their seeing
brothers & sisters, & if they were, there are many who would
climb to positions of eminence & influence, & who would
then be able to pave the way to better conditions for their
less fortunate fellow-sufferers.

If you cannot help personally, perhaps you may
be able to pass this letter & enclosures on to friends who could

help in some way, even if only a little. Little is much when God is in it.

You will notice that the Mission to the Blind is un-denominational, consequently we are under obligation to use the money we receive un-denominational, unless ear-marked for some special work.

If you are able to help us in any way whatever whether for Mrs. Higginbotham's scheme, or for the work in any other part of the heathen world in which you may be interested, kindly ear-mark whatever you may be able to send.

Sincerely yours in the Master's service
Robert A. Byers.

(per A. A. G.)

P. S. If you look on p. 3 of the large circular you will see that we are using an extract from a letter written by you in bygone years. It has done a great deal to make people realize the condition of the blind in the East, & I have often felt that if I could find you out you might be able to pass on information about our work & do much to help it along by just speaking a word in season. Your name has been read out to me many times from Missionary magazines, but I could not get your address until it came to me from Mr. Higginbotham. It seems strange that after using the extract from your letter for over three years Mr. Higginbotham should refer me to you as one who might be willing to help. Kindly make the work known to your Board of Interdenominational agents for the Confederation of Churches & any Prayer Unions you may be in touch with.

N. G. P.

(p. 20.7)

The Origin of the Mission

— TO THE —

Blind in Heathen Lands.

(Reprint from the "Christian Endeavor and Chapman-Alexander News," Adelaide, South Australia, July, 1921.)

A PLEA FOR THE HEATHEN BLIND.

(By Mr. Robert Powell, China Inland Mission.)

As I was crossing the river at Cheo-kia-keo, China, one day, I saw a drowned man being drawn out of the water. It was too late to do anything for him. He had passed into eternity. Later on I mentioned the incident to a man.

"Serves him right; he has received what he deserved," was his callous reply.

"Do you know the man?" I asked.

"No," said he; "but if he had not been a sinner worthy of drowning the spirits would not have treated him thus."

In this thought we find the reason for all the ill-treatment the afflicted receive in China.

See yonder that poor little blind girl. From morn till night she lives a life of wretchedness, discarded by all; she has never received a kind word from anyone. Why was she born a female? Because in a previous age she was a very wicked person, and for punishment this time she has been born a girl. Why is she blind? Because she was doubly wicked, and thus she is doubly punished. Is it possible that no one will ever love her, or treat her kindly? No! The Chinese do nothing for their blind.

It is estimated that there are one million blind in China, and in Christian institutions there are not more than six or seven hundred who are receiving the love and care poor blind folk ought to receive. The chances that that poor child will find her way to a mission blind school are exceedingly small.

Does No One Care?

Yes! Jesus cares! and those upon whose hearts He has laid the burden of the heathen blind. It is of one such I wish to speak. On arrival home from China I received a letter asking me to call and see him. I knew he was blind, but I was not prepared to see what I did see.

He was lying upon the bed, every joint in his body immovable, unable to turn in any direction. His jaw was locked so that it necessitated the removal of his front teeth to insert the spout of the feeding cup. His whole body was as stiff as a log of wood, but his mind

was full of vigor, and his heart full of the grace of service. For twenty-nine years he has lain thus, fed only on liquid foods. For twenty-two years he has been blind. Is it possible, that such a one as he could do anything to help the heathen blind? Listen! These are supported by his efforts:

Seventeen blind children in India.

Ten in China.

A blind Biblewoman in Korea.

A blind boy in Sudan.

A blind boy in Fiji.

A blind girl who is now a Biblewoman in Jaffa.

Three hundred pounds a year is received in answer to prayer by that faithful, silent, sightless, paralysed worker in that little shut-in room in Melbourne.

What a testimony to God's wonderful power working through the weak things of the earth.

How Has All This Come About?

A Christian lady visiting this invalid, thinking to put a little interest into his life, asked him to join a birthday band, the object of which was to give a shilling on your birthday to the heathen. He did so, and during the week he thought of all the people he knew in the world. They numbered ten. He told the lady of these, and asked her to write to them for him. Thus began his ministry for the heathen blind. Little by little his circle of friends increased, until now he is able to succour so many of these poor little blind ones in all parts of the world.

Endeavourer and Christian Workers, Is There Any Way You Can Help?

Yes! Firstly, by prayer for blessing upon that patient, faithful worker. Secondly, would it not be possible for some earnest Endeavorer in each society to take the names of those who would like to help by joining the birthday band and sending their gifts to him for the heathen blind? His address is:

Mr. ROBERT A. BYERS,

102 Union Street, Windsor, Victoria.

Perhaps some of you would like to form branches of the Bethlehem Birthday Band, and at that joyous season when receiving so much yourselves give to the Divine Brother, Whose Birthday you are celebrating, that which He may pass on to His little brothers and sisters of the East. You might in some way work or save towards this object all the year round.

A PLEA FOR THE HEATHEN BLIND.

June, 1922.—This work is now the Mission to the Blind in Heathen Lands. Thirty-eight blind children and thirteen adult workers are being supported. These are in India, Ceylon, China, Korea, Japan, South Pacific, Palestine, Egypt, Sudan, and Brazil, South America. In addition, books for the blind, in several heathen languages, are being sent out per medium British and Foreign and American Bible Societies and Braille Missionary Union, Eng.

ALLAHABAD AGRICULTURAL INSTITUTE

ALLAHABAD.
United Provinces,
INDIA.
4. 4. 1922.

The following minute was passed in our last annual meeting. Dr. Speer and Mr. Carter were present and approved of our taking this action:-

Minutes of the Sixty-third Annual Meeting of the North India Mission of the Presbyterian Church in the U.S.A., held in Allahabad October 14-22, 1921: page 22.

"Resolved that with a view to enlarging the Allahabad Blind Asylum now in charge of the Mission at the request of the Allahabad Charitable Association, the Mission approves of the Allahabad station making special appeal to the blind in Europe America and India to furnish teachers and funds for a school for the blind."

The reason for this minute is that the Allahabad Charitable Association now has no funds for this object, nor has the Mission for this particular purpose.

According to the last census there are 105000 blind in both eyes in the United Provinces of Agra and Oudh, which has a total population of nearly fifty millions. There are only three small asylums for the blind with less than 100 inmates in the three asylums combined. In every bazaar, at nearly every railway station are to be found blind beggars, often in indescribable filth and distress. Little thought has been given to them by either the Government or the public. The latter takes them as it takes the begging leper as a necessary evil. Little has been done in India to make the Blind self-supporting or remove him from the public streets. The action taken by the Mission recognizes the need of these afflicted ones and also allows me to appeal on their behalf to the Christian Blind especially and to any interested in alleviating their lot. With the splendid example of Sir Arthur Pearson before us, we hope to establish a school for Blind Indian boys and girls, and have quarters for adult blind where they can be taught to earn their own living and thus become self-respecting members of society. Our plans call for the purchase of ten acres of land, for buildings to cost \$ 25000.00 (twenty-five thousand dollars) The annual running expense is estimated to be about \$8000.00 (Eight thousand dollars). I think we can safely count on a grant of one-half from the Government for both buildings and recurring.

The School planned on this basis would be able to take in -

25 Blind girls	25
25 Blind boys	25
20 Blind single women	20
25 Blind married couples ..	50
Total inmates	<u>120</u>

I therefore write to ask for individual gifts for the School and equipment also for the running expenses. We also want a married couple properly trained, to take charge of the Asylum and school. Prospective candidates should apply to the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York City.

All gifts clearly designated may be sent through the Treasurer Mr. Dwight H. Day, 156 Fifth Avenue, New York City.

I regard this work as specially near the heart of our Lord, who when upon earth so frequently gave sight to the blind. We are ready with our plans to go ahead as soon as funds permit. My faith urges me to send out this letter and also to believe that the money should be assured before any obligations are undertaken.

Hoping to hear from many who wish to help these poor blind folk,
I am,

Yours in His Service,

SAM HIGGINBOTTOM.

Hon. Superintendent Allahabad Blind Asylum.

PLEASE PASS ME ON.

THE BLIND IN CHINA



ONE OF CHINA'S BLIND

Little blind girl sold by her mother for Twenty Cents. At seven years of age she was bought back by missionaries for Forty-five Cents. She then weighed sixteen pounds, less than half the weight of the two-year-old sighted boy who stands at her left.—Extract from report from Kwai Ting Blind Girls' Home, China.

Miss DARLEY, Kien Ning, China, writes:—

“This is more a home than a school; almost each child has been brought to me as a deed of merit by some heathen man or woman, who, in pity, found an outcast child usually at the point of starvation and brought her to see if the ‘foreigner’ would like to work a deed of merit for herself and complete the child’s rescue. I never refuse a little girl brought here in this way, even if it only means giving them a cared-for death. We have 20 to 30 here now, and about 10 have died. The heathen cannot understand why we should do this, except as a way of winning merit for ourselves, but we take in each one as given us by the Lord Himself for the winning of a soul into His Kingdom. And they are as happy and as delightful a set of Christian children as any one could desire. The eldest is 21, the youngest is 2½. This year I have taken in three children, aged 2, 8, and 13. The eight-year-old one died after a week; quite the most pitiable case I have had. The child—the poor little woman-child—oh, how she talked. ‘Do not trouble to make the cursed one comfortable, the no use, not wanted one. No help, no help; let me be.’ Blind, and eyes sore, on a frosty day brought uncovered in an open boat for 12 hours, too cold, too starved; her parents, her mother in particular, had all but succeeded in killing her, because the ill-luck had, from her, gone to a brother. He died, she lived, and if allowed to live she would do more mischief yet, as the vent of an evil spirit’s spite. She just seemed to revive a little, but fever set in, and we could do no more. As she was dying she gave a

wee little smile, and it made me so glad that we had been able to make the last few steps of the rough, rough road just as easy for her as could be."

Thousands of blind children in the East die of starvation or neglect. Some are smothered, drowned, poisoned or buried alive. Thousands are sold into slavery. Those who are allowed to live are often either crippled for life or imbeciles through ill-treatment they have received.

"Ai-giang was a slave girl. Her mistress was a cruel, hard-hearted woman. One day, in a fit of rage for some trivial offence, she took a silver pin and thrust it into the child's eyes. As she was now blind and useless, and starvation was too slow a method, a man was engaged to take her away and bury her alive."
—Miss Stevens, Foochow.

"For the motherless blind girl there is little hope, and many are sold to a life of the lowest degradation. Many a little one, especially if a girl, is quietly smothered or allowed to die. No work should receive more sympathy and help than any effort put forth on behalf of these helpless little ones."
—Dugald Christie, M.D., C.M.G., Moukden.

"The misery and wretchedness of these poor unfortunates is beyond the Westerner's comprehension."
—G. Fryer, Shanghai.

"Ah Yan, now one of our girls, had been given away by her mother, and sold to be trained for a life worse than death. She was daily fed on a few potatoes; was cruelly beaten, and her body burned in places with lighted sticks."
—Miss Whilden, Canton.

HELPLESS AND HOPELESS.

Do you hear them, O, my brother,
Weeping, wailing, thro' the night?
Little children, blind and outcast,
Crying vainly for the light
Broken, bruised, their little bodies,
Sold to live a life of shame;
Can we, dare we, help refuse them,
We who know a Saviour's name?
Countless ones are dying daily,
Starved and beaten, poisoned, drowned;
"Feed My lambs," said Christ our Shepherd.
Break the chains in which they're bound;
For these children, blind and hopeless,
Hungering for earth's love denied,
Must be sheltered 'neath the shadow
Of the loving Saviour's side.
Will you help them, O, my brother?
Help these hopeless ones to live?
Freely has your Father given,
Freely then, O freely give.
When the Master comes, my brother,
Gathers up His jewels fair,
Will you have thees gems of beauty
In your crown of joy to wear
—Alice A. Townsend.

WHO WILL SAY:—"If I can only place one little brick in the pavement of the Lord's pathway, I will place it there, that coming generations may walk thereon to the heavenly city."

Printed for the Mission to the Blind in
Heathen Lands.

R. A. BYERS, Hon. Organiser.
102 Union Street, Windsor, Vic., Australia.

PLEASE PASS ME ON

In Darkest Heathendom



"A little blind boy. He is a mere skeleton. The parts that do not seem thin are swollen and discolored from being beaten. One elbow joint is immovable from long-standing injury. He was being slowly starved. He cannot learn or do anything; and no wonder! Many little boys like him have been brought to us, but we cannot take them, being already overcrowded. One shrinks from the thought of what they may have to suffer when so much might be done if we could only take them in before it is too late."

MISS E. MATTHEWS, Foochow, China.

“The Heathen Blind”

“Eyes have they but they see not.”

Blind! Blind! A world of meaning
Immeasurably compressed
Into a word, which yet remains
For ever unexpressed!
The woes of suffering childhood
May cause strange tears to start
To eyes that are not wont to melt—
Will stir the gentler heart
With answering pang of sorrow,
And move quick sympathy
To stretch forth ever ready hands
In blessed ministry.

But when young life is moaning
Its way through sightless gloom,
Unpitied pain and poverty,
How-hopeless seems its doom!
Who would not wish to lighten,
E'en if by slow degrees,
The lives of little boys and girls
With burdens such as these?
And yet in heathen countries
One sees them everywhere—
While hearts are moved to pity them,
Alas, but here and there.

For parents' hands are often
The first to smite and slay—
At best, in hopeless wretchedness
These dark lives drift away.
Yet many might be gathered
Into the sheltering care
Of Christian homes, where work and play
Has each its rightful share.
'Tis easy, Oh, so easy,
For us at home, at most,
To shed the tear of Sympathy
If that were all the cost.

But if our hearts are grateful,
Indeed, for eyes that see,
Shall not our willing offerings prove
How deep our sympathy
For these, so doubly lacking
The precious gift of sight—
Blind to God's beauteous world around,
And blind to Heaven's own light?
Oh, breathe on us, dear Master,
Let love which can deny
Itself, for Thy dear sake, flow forth,
And Thee thus glorify.

M. E. SEARLE.

"It is not the will of your Father that one of these little ones should perish."

"Out of one million blind in China" not more than 500 or 600 are in schools or asylums for the blind.

"India has more than 41,000 blind children of school age, but less than 400 are in schools."

"Japan has 4000 blind children of school age, but not more than 170 are in schools for the blind."

"In Yokohama alone 1500 blind children are born every year, but only a few reach school age. The majority are turned out to beg as soon as they are old enough to walk."

For 2/6 a week, or £6 a year, a child may be kept in a school for the blind, and may become a teacher of others, a musician, a masseur or masseuse, a Bible woman or evangelist, or a happy, self-reliant, self-supporting citizen.

Whoso shall receive one such little child in My name receiveth Me."—Matt. 18:5.

DAVID HILL'S SCHOOL FOR BLIND, HANKOW, CHINA.

"David Hill could have no finer memorial. It is as beautiful a piece of Christian philanthropy as can be found anywhere. The positions which the boys obtain on leaving sufficiently attest its worth. There is practically unlimited scope, **and it will be a welcome day when, to twice the present number, we can bring the light of knowledge, the warmth of Christian love.**"—Rev. Henry Haugh, D.D.

"Arithmetic, geography, history and the Chinese classics are taught as efficiently as in any school for the sighted. Music and singing are an integral part of the training of each pupil, and the Scriptures are taught as fully and carefully as in a Bible school. **Many of the scholars have been crippled or enfeebled for life, through neglect and privation, when young;** but every boy who has finished his studies has secured a post as teacher, musician, Scripture reader or evangelist. **The majority have done well.** There are thirty baptised boys in the school, and the spiritual atmosphere is good.—Rev. G. A. Clayton, China.

Dear Reader,—

Call it Foreign Mission work, philanthropy, Christianity, or what you will, but if it be good to save a blind child from a life of ill-treatment, death by starvation, or a worse fate; if it be good to offer a helping hand to a blind man or woman in the day of trouble, will you help us to do it?

For that is the object of

THE MISSION TO THE BLIND IN HEATHEN LANDS.

Yours in the cause,

(Pres.) ROBT. A. BYERS,

102 Union Street, Windsor,
Victoria, Australia.

Mission to the Blind in Heathen Lands

Statement of Receipts and Expenditure for Year ending Sept. 30, 1921

RECEIPTS.		EXPENDITURE.	
By Bank Balance, 30th		Remittances to India—	
Sept., 1920	£26 4 0	Biblewoman	£16 0 0
Subscriptions—		Evangelists (2)	30 0 0
Churches, Sunday		Scholars (8)	41 0 0
schools, Christian		Remittances to China—	
Endeavour, Branches		Biblewoman	14 0 0
of W.C.T.U. and other		Evangelists (3)	59 0 0
organisations, Birth-		Scholars (8)	52 0 0
day Bands, Money		Biblewoman, Korea	12 0 0
Boxes, etc.	374 2 4	Scholar, Fiji	7 0 0
		Scholars, Ceylon	12 0 0
		Interpreter, Soudan	5 0 0
		Biblewoman, Palestine	17 0 0
		Scholar, Japan	10 0 0
		Bibleworker, British and	
		Foreign Bible Society	8 0 0
		Colporteur, Brazil	15 0 0
		Braille Teacher, Egypt	6 0 0
		Braille China Continuation	
		Committee	5 0 0
		Braille Missionary Union	7 0 0
		Mr. E. Shelly, Jerusalem	7 2 6
		Braille American Bible	
		Society	5 0 0
		Printing, Stationery, Postage,	
		and Bank Charges	35 10 11
		Balance in Bank £30 10 8	
		Cash and Foreign Cheque	
		held for collection	6 2 3
			<u>36 12 11</u>
	<u>£400 6 4</u>		<u>£400 6 4</u>

Income for previous year, ending Sept. 30th, 1920: £296/8/10.

Examined with Books and Accounts and found correct.

14/10/21.

HY. McCUTCHEON, F.C.P.A., Hon. Auditor.

MINNIE ALSOP, Hon. Treas.

J. CORNALL, Hon. Secretary.

R. A. BYERS, President, 102 Union Street, Windsor, Vic., Australia.

Acknowledgment of Donations Received.

OCTOBER, 1920.—Miss A. Martin, 15/-. Miss E. J. Hearn, £5. Miss M. Richards, 5/-. The Simpkin Sisters, 1/6. Miss D. Bennett, 6d. Miss Collean, 1/-. Miss Hiddlestone, 2/6. A. J. Cock, 5/-. Mrs. A. Williamson, 5/-. Mrs. M. Gillespie, 2/6. Mrs. C. Ridge, 7/-. Miss M. Willis, 5/-. Mrs. Ormerod, 4/-. Donellan Baptist S.S., £2/10/-. St. Kilda Presbyterian S.S., £1. Miss F. Waite, 2/6. R. Traill, 2/6. Miss L. Traill, £1. W. Case, £1/0/6. Mrs. Scott, 5/-. W. Sprigg, £2. (Per W.S.), £3. Mr. & Miss Simpson, 3/-. Miss Axford, 2/-. Miss Head, 1/3. Miss R. Head, 1/3. Miss Macauley, 1/-. Miss D. Jones, 1/-. Miss E. Williams, 2/-. A. Lyne, 1/-. Miss Russell, 1/-. Miss Young, 2/-. Miss Stringer, 1/-. Miss Gear, 2/-. Miss E. Westmoreland, 1/-. Mrs. Dredge, 1/-.
 NOVEMBER.—Miss M. Alsop, 5/-. Miss E. Kelloway, £2. Miss Briquet, 5/-. Mrs. C. Reynolds, 10/-. Anon., £1. Misses E. and H. Ward, 10/-. Mrs. Abrams, £1. A. J. Cock, 5/-. F. and R. Varley, 5/-. Mrs. Friend, 2/-. A. W. Bewsher, £5. Miss Maxwell, 2/-. Miss Chadwick, 1/-. Miss A. Johnson, 2/6. Miss Skjlrup, 1/6. B. and D. Howe, 1/-. Miss N. Taffs, 5/-. Miss A. Reynolds, 10/-. Miss E. Percy, £2. Miss Baker, £2/2/6. Miss Hansen, 2/-. Per Miss Cadwallader, 2/6. Miss Stephens, 1/-. Miss Clarke, 2/6. N. Rudduck, £3/3/-. Mr. J. Marment, £1. Miss I. Dutton, 3/-. Miss Ault, 2/-. Miss Lawry, 5/-. Carlton C. Mission, 5/4. Mr. and Mrs. Agnew, £5. Mrs. and Miss Gooden, 5/-. Miss Abbott, 3/-. W. Cock, 2/6. Miss Urquhart, 10/-. J. S. Walker, £2.

DECEMBER.—J. Foote, 10/-. Miss F. Townsend, 10/-. Miss Webb, 5/-. Mrs. Taylor, 5/-. A. J. Cock, 5/-. Miss Whitehead, 2/6. Miss C. Brown, 2/6. Miss V. Scott, 1/-. Mrs. Wintle, 1/-. Mrs. Baird, 1/-. Mrs. Percy, £1. A. T. Danks, £1. Misses E. and A. Ducker, £2. Mrs. Raleigh, £1/1/-. Miss Aston, 10/-. Miss M. Barton, 5/-. Miss Everist, 2/-. Miss Simpson, 1/-. Miss Maling, 3/6. Mrs. Bayley, 5/-. Mrs. Arland, 1/-. Mr. and Mrs. A. Waite, 10/-. Miss Fasham, 2/-. Coorparoo Baptist Junior C.E., 5/6. Miss Tolfree, 5/-. Mrs. Norman, 2/6. Mrs. Brown, 1/-. Miss Lawson, 1/-. Mr. J. Stevens, 2/6. Miss U. Taffs, 3/-. Miss Baker, 1/-. Mrs. Rowe, 1/-. W. Lumley, £1/5/-. Miss E. Renfrey, 5/-. Miss Buzard, 1/-. Mrs. Dolan, 1/-. Miss Adams, 2/6. Miss Greener, 2/-. Mrs. Fawckner, 10/-. W. Fawckner, 1/-. A. and G., 2/-. D. and I. Jamieson, 2/-. Miss M. Miller, £1. Mrs. Connor, 2/6. Miss Robinson, 2/-. Carlton C. Mission, 5/6. Miss Hind, 5/-. Mrs. Graydon, 2/-. Mrs. Rowe, 5/-. Mrs. A. Stewart, 10/-. Miss Amery, £1/2/-. I. M., £3.

JANUARY, 1921.—Mrs. Sutherland, 4/-. Miss O. Wood, 2/6. A. J. Cock, 5/-. Mrs. Eddington, £1/0/6. Miss A. Fisher, 5/-. Miss Odgers, 2/-. Rosefield Methodist C.E., 5/-. D. B., 5/-. Miss Lorimer, 6/-. Mt. Blackwood Methodist S.S., 12/6. Mrs. Dredge, 5/-. Miss Donaldson, 5/-. Miss K. Stephens, £1. Miss Rogers, £1. Misses E. and A. Ducker, 5/-. Mrs. Cornall, 2/-. Mrs. Syme, 5/-. Miss Bryant, 3/-. Mrs. Holgate, 4/-. Mrs. Wilson, per Mrs. Dowling, £1/3/-. M. D. J. and H. Reynolds, 4/-. Miss C. Jones, 5/-. Miss H. Aitken, 5/-. Miss Rees, 2/6; Mrs. Bailey, 2/-. Mrs. Macburn, 5/-. Miss Sheppard, 5/-. Miss Robertson, 5/-. Anon., 5/-. Miss U. Taffs, 5/-. Mr. Pettifer, 5/-. Upwey Box, 5/-. Miss E. Bitcon, 1/-. Mrs. Ampt, 1/-. Miss Berthon, 1/-. E. G. Batchelder, £1/1/-. Misses Bluett, 2/-. Mr. W. Young, 1/6. A. J. Cock, 5/-. Miss Strongman, 1/-. Mrs. Simpson, 2/-. Mrs. Hedge, 10/-. Miss S. S. McCutcheon, £1. A. J. Cock, 5/-. Miss McAlister, 2/-. Mrs. Rowe, 1/-. Miss Bryan, 5/-. M. T. B., £1. Miss Ritchie, 3/-. W. Thompson, £2.

FEBRUARY.—Miss G. Williamson, 1/6. Mrs. Rice, 2/-. Miss Prior, 1/-. Miss Leighton, 1/-. Miss Bates, 2/-. Mrs. Malseed, 10/-. W. H. Barber, 5/-. Miss Ritchie, 2/-. Per Miss M. E. Searle, 2/-. A. J. Cock, 5/-. Miss O. Smith, 5/-. Mrs. McGhie, 5/-. Mr., Mrs., and Miss E. Lawson, 5/-. Miss Sundberg, 2/6. F. Martin, 2/6. Mrs. Littlejohn, 10/-. Miss Braithwaite, £1. Miss C. Duncan, 10/6. Miss Figgins, £1. Miss Hutton, 3/-. Miss McBride, 2/6. Mrs. Reeve, 2/-. Miss Symons, 2/6. Miss Lawson, 1/-. Miss Nall, 1/6. Mrs. Murray, 1/6. Miss Lawrence, 2/6. Miss Hardie, 6d. Miss Irvine, 2/-. Miss V. Leeper, 5/-. Salisbury C.E. Society (2), 4/-. Mr. Connor, 2/-. Mr. Hurley, £3/0/6. E. Walker, £1/1/-. Mrs. A. Smith, 10/-. W. Phillips, £1. Dr. Leeper, £1/1/-. The Misses Ducker, £2/2/-. Mrs. J. Hughes, 10/-. I. Kent, £1. C. Angas, £5/5/-. Rev. H. Brady, £1. J. Marment, £1. Mrs. Trestrail, £1. Miss E. Robertson, 2/-. Mrs. L. Fletcher, 3/-. Bridgewater P.S.S., 5/-. Miss L. Arndell, 13/7½. Miss M. Fell, 2/-. Miss Lemin, 1/6. E. Lousada, 5/-. R. Gillespie, 2/6. Miss I. Wood, 2/-. A. R. Walker, 1/-. Miss Davis, 1/-.

MARCH.—Miss Crabbe, 2/6. Mr. H. Heintz, 5/-. Miss Higgins, 1/-. Rev. C. U., 5/6. Miss Taylor, 1/-. Mr. and Mrs. Reynolds, 10/-. Miss J. Stewart, 1/-. Mr. Walters, 5/-. Miss E. Chenery, 2/6. Miss Brewster, 3/-. A. J. Cock, 5/-. Howard Berry, £1/1/-. J. E. Vines, £1. C. Seaton, 10/-. J. A. Gillespie, 10/-. Mrs. W. Rogers, £1. W. Case, £1. Miss Gazebrook, £1. Miss Rowe, 5/-. Miss Riley, 2/-. Miss L. Williams, 2/6. Miss Rappiort, 1/-. Miss D. Hinde, 2/6. Mrs. J. Thompson, 1/-. Miss A. Alanson, 2/6. Miss M. Jacobs, 2/6. Miss A. Jacobs, 2/6. H-Forge, £1/1/-. Miss Barber, 2/-. Mr. G. Tait, 2/-. Miss V. Thiele, £1. Miss Adams, 1/-. R. Percy, 5/-. Mrs. and Tom Graham, 2/-. "Ivanhoe," £1. Miss Stewart, 5/-. Miss J. Taff, 2/-. Miss Reid, 5/-. J. Anderson, 1/-. Miss F. MacDonald, 2/-. Miss M. Davies, 1/-. A. J. Cock, 5/-. Mrs. Murray, 2/6. Mrs. White, 5/-. Rev. H. Adeney, 5/-. Miss M. Jaffray, 1/6. Miss Axford, 2/-. Miss Hebden, £2. Mrs. Ridge, £1. Mrs. Bradshaw, £1. A. S. L. Wells, £4.

APRIL.—Mrs. E. Bitson, 2/-. A. J. Cock, 5/-. Miss M. Ritchie, 3/-. Miss Cooksley, 1/-. Miss M. Alsop, 1/-. Miss J.

AMONG THE BLIND IN MANY LANDS.

"Inasmuch as ye have done it unto one of these ye have done it unto Me."



The picture of a little blind boy. He is a mere skeleton. The parts that do not seem thin are swollen and discolored from being beaten; one elbow joint is immovable from long-standing injury. He was being slowly starved. He cannot learn or do anything, and no wonder! Many little boys like him have been brought to us, but we cannot take them, being already overcrowded. One shrinks from the thought of what they may have to suffer when so much might be done if we could only take them in before it is too late.

Miss E. Matthews, Foochow, China.

How the Work Was Begun.

"I will bring the blind by a way that they knew not; I will lead them in paths they have not known. I will make darkness light before them, and crooked things straight. These things will I do . . . and not forsake them."—Isaiah 42: 16.

Blind, bedridden and quite helpless, through spinal disease, partly deaf. This was, and had been my condition for many years, when one day a booklet, which came to me by post from some unknown friend, told me of the misery and degradation of the **Blind in India**, and gave me an intense desire to help them.

AT THE TIME, being so helpless myself, all possibility of **EVER** being able to help others seemed hopeless.

Soon after I was told of a Birthday Band which was keeping a blind child in India through one of the Foreign Missions. In 1915 I formed a few friends, who used to come in to read to me, into an Auxiliary Band of the same Society. Then, with their assistance, letters were sent to other friends of by-gone years. These also helped, and went to work among their friends to extend the movement, and in **LESS THAN TWO YEARS TWELVE HUNDRED MEMBERS WERE ENROLLED.**

In 1917 the Council gave us permission to specialise for the heathen Blind, and later on decided that our branch of their work should be severed from the others and formed into an Independent Udenominational "Mission to the Blind in Heathen Lands." This was done on October 1st, 1918. Then, as I felt it would be more satisfactory to all concerned, the workers who helped to establish the movement were asked to form a council and appoint officers, which was done.

As the work has not only been a blessing to others far beyond what we expected, but also a great blessing and inspiration to me, these pages have been put into print, that I **MAY DO WHAT I CAN, WHILE I CAN**, to make more widely known the urgent need of help for the Blind in Heathen Lands.

—R. A. Byers.

PLEASE PASS THIS ON.

The Mission to the Blind in Heathen Lands.

AN UNDENOMINATIONAL MOVEMENT FOUNDED
OCTOBER 1, 1918.

OUR OBJECT:—To save infant life, relieve suffering and put light and knowledge and the Gospel in Braille within reach of some of the Blind in Heathen Lands.

“Let there be Light.”

THE BLIND POPULATION:—China, 1,000,000; Japan, 98,100; Korea, 23,000; India, 600,000; Egypt, 251,000. No people have sunk to lower depths of misery and degradation; none are more helpless, friendless or despised.

“And JESUS stood still.”—Matt. 10: 49.

The salvation of a whole world was upon His shoulders, but at the cry of a blind man, He “stood still,” and did nothing until that man’s need was met.

In the East the idea prevails that blindness is caused by demons, or by the anger of the gods as a punishment for sin. Therefore, the Blind are believed to be accursed, and in many parts they are shunned and feared. Blind children in the East are regarded as a disgrace to their parents; every year thousands die of neglect, ill-treatment or starvation. IN CHINA some are drowned, poisoned, or buried alive; many are sold into slavery.

“It is not the will of your Father that one of these little ones should perish.”

“Blind children who have been sold to beggars may be seen kneeling in the streets for hours, half-starved and half-naked, beating their foreheads on the ground, and calling piteously for help. The coins given to them are taken by the beggars who hide from sight.”

—Miss Stevens, Foochow.

"Many a little one, especially if a girl, is quietly smothered or allowed to die. Better so, than live a life of certain misery. For the motherless blind girl there is little hope, and many are sold to a life of the lowest degradation. No work should receive more sympathy and help than any effort put forth on behalf of these helpless little ones."

—Dugald Christie, M.D., C.M.G., Moukden, China.

Christ said: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—Matt. 10: 42.

"Among the Chinese in Canton, no class is more pitiable than that of the blind singing girl. I have mingled with them, talked with them, heard the sad story of their lives; seen their tears falling in the telling of it." "Do you think Jesus will forgive my sins? Do you think He would save me?" asked a blind singing girl with fast-falling tears; then added, "I hate the life I lead, but I cannot escape from it. If I were to run away I should be seized and beaten and brought back. My body is not my own."

—Miss L. Whilden.

"In Canton hundreds of blind girls are living in disreputable houses. The opportunities for ministering to these unfortunates are limited only by the funds in hand."

—Dr. Mary Niles.

When the work among the Blind was started it was only with the greatest difficulty that teachers could be found for the first scholars. Owing to the belief that their blindness is an affliction which has been laid upon them as a punishment for wickedness, few people will be kind to them or do anything to help lest they should incur the anger of the gods by doing so. But when these scholars proved themselves capable of holding their own with sighted weavers, basket and furniture makers, bamboo workers, chair-caners, and in many other industries, they won the respect of those around them. Some have become teachers of music and languages, musicians in mission churches, interpreters to new missionaries. Others are giving massage treatment in the hospitals and towns. In the past the education of the blind was a difficult problem, but the BRAILLE SYSTEM of reading and writing opened a new world of possibilities to them, for now the blind of any land may learn to read and write their own language in two or three weeks or less.

"The newest occupation for our blind is that of reporter. Braille can be written much faster than Chinese characters, so our girls were asked to report a series of meetings being held by Dr. Goforth, of N. China. Later the sermons were read to a scribe, who wrote them in Chinese characters and prepared them for publication."—Dr. Mary Niles.

IN THE EAST wherever blind Biblewomen or Evangelists are seen reading with their fingers a crowd gathers. Though led by curiosity many of the onlookers become inquirers and afterwards converts. For this reason the BIBLE SOCIETY is now using blind Colporteurs, and MISSIONARIES OF THE ONE-BY-ONE Band are using blind Scripture readers to attract attention.

"One of the best Biblewomen we have is one of these blind girls. It is since she has been with us that we have learned of the awful need about us, and it is through her that these little girls have been gathered in. She teaches them in the Braille system to read and write, music, general housework, sewing, knitting, mat making, flax spinning, and other industrial work whereby they can earn an honest living if they are not called to the Lord's work as their teacher was."
—Extract.

THROUGHOUT THE EAST millions of women are shut away in the women's quarters. Hitherto these have been cut off from the outer world by a rigid barrier of social custom and religious prejudice, but blind Christian workers are allowed to go in and teach them.

IN CHINA many of the blind are teaching the new phonetic language to classes of sighted people. The mere fact that those who once despised them are now willing to listen and become converts to their teaching shows how far-reaching the practical Christianity of the schools for the blind may be.

Nevertheless, the schools are few in number. They were founded by Missionaries of various denominations. The majority are carried on entirely with the assistance of voluntary contributions, consequently many of them are small, but they are the open door in which many helpless little ones are passing from a world of darkness, degradation and despair to one of hope, sunshine and usefulness.

"I should not envy the callous heart of the disbeliever in missions," says Mr. Robert E. Speer, "who could see unmoved and unconverted the 200 blind boys and girls who are being taught under the care of Dr. Mary Niles in the School for the Blind in Canton, many of them being little girls rescued from slavery, leading one another by the hand, or blissfully learning to read, with their lives for the first time overflowing with peace and happiness. One of the most pathetic sights was five of the little blind children standing up and singing the song, 'Two little hands to work for Jesus,' etc., and not omitting the reference to the 'two little eyes,' although they had to point to their own sightless orbs."

But the vast work is still in its infancy. The need of the hour is financial support. The Blind who have been uplifted are few in number, compared with the vast multitudes who are groping their way to and fro, like sheep without a shepherd, under conditions which no pen could adequately describe. Many of these unfortunates are reaching upwards towards the light. WHO WILL LEND THEM A HELPING HAND? Christ's sympathy for the blind by the wayside never failed; there was never a time when He was too wearied to help them.

"If you cannot be the watchman,
Standing high on Zion's wall,
Pointing out the path to Jesus,
Offering life and peace to all;
With your prayers, and with your bounties,
You can do as Heaven demands;
You can be like faithful Aaron,
Holding up the prophet's hands."

With your "prayers" you can win God's blessing on the work; with your "bounties" you may bring within the reach of some blind fellow-being in the East a new hope, a joy and an interest in life undreamed of before.

"Freely ye have received, freely give."

THE WORK OF THE MISSION:—

INDIA: 2 Evangelists, 1 Biblewoman, 10 Scholars.

CEYLON: 2 Scholars.

FIJI: 1 Scholar.

CHINA: 3 Evangelists, 1 Biblewoman, 7 Scholars.

KOREA: 1 Biblewoman.

SUDAN: 1 Interpreter.

EGYPT: 1 Braille Teacher.

BRAZIL (South America): A Blind Colporteur.

PALESTINE: 1 Biblewoman.

Relief has also been sent to blind Jews through Mr. Edgar Shelley. They are the poorest of the poor.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

BRAILLE LITERATURE.—Although the number of educated blind in the East is continually increasing, the number of books available for them in Braille is pitifully small. Many have only portions of Scripture written out by themselves. Some have portions of Scripture supplied to them by the ENGLISH and AMERICAN BIBLE SOCIETIES and BRAILLE MISSIONARY UNION. The B.M.U. is also transcribing Pilgrim's Progress, Holy War, Daily Light, Meaning of Prayer, Kept for the Master's Use, and other literature in Braille in several heathen languages, but the work has been much hindered by the high cost of production. THE MISSION TO THE BLIND is now co-operating with the Braille Missionary Union to supply books free of charge in AFRICA, INDIA, CHINA, JAPAN AND KOREA. The following extracts will show how these books are appreciated:—

Miss Codrington, writing to acknowledge the receipt of 4 volumes of Pilgrim's Progress, says: "The men are charmed to have it. I wish you could have seen our Superintendent's beaming face as he carried off the books! Thank you so much for sending us such a delightful surprise."

Miss Ackzell, of the C.I.M., writes: "Although I had to learn and teach at the same time, Mr. Liu learned to read the New Testament in a fortnight. He is now anxious to have the books of the Old Testament."

We are hoping before long to send the Gospel in Braille to a blind Evangelist in the SOLOMON ISLANDS in the South Sea Evang. Mission. Also to supply NYOK, our blind Interpreter in the Australian section of the Sudan United Mission, with a Gospel.

"I am the Light of the World."

VOICES FROM THE VANGUARD.

"Lift up your eyes, and look on the fields; for they are white already to harvest."

We have chosen the following extracts from letters from some of our Biblewomen and Evangelists, from Missionaries under whom

some of the others are working, and from some of the schools in which we are supporting blind children, to show what can be done for the heathen blind, and what they can afterwards do for others, if given the opportunity. To give letters from all the schools would require too much space.

SUDAN.—Dr. R. Trudinger, Melut, writes: "NYOK is helping me to translate the New Testament into the Dinka language. He is bright and clever, takes an intelligent interest in his studies, but is not yet a Christian. I would like to have him for an evangelist when I itinerate. Mrs. Trudinger and I feel quite hopeful since receiving your letter. Please unite with us in prayer for Nyok's conversion."

PALESTINE.—Miss Stevens, of Tabeetha Mission, Jaffa, writes: "SOPHIE (our Biblewoman) is a brave consistent Christian, and a great help with our children, who are fond of her and respect her. Her main interest is in her visiting." Sophie herself writes: "Please remember me and my work in prayer. Whenever I go to any Moslem house I have a feeling which I cannot put into words. It is as though an unseen power is fighting against me. It is nice for you to know the need so that you may know what to pray for."

In blindness the intuitive faculty becomes highly developed. Those who are blind will understand what Sophie means better than those who have sight.

INDIA.—Mrs. Gates, Sholapur, referring to DRUPATABAI, her Biblewoman, writes: "Drupatabai's chief joy is to tell her own experiences and call attention to the fact that Hinduism's way of treating blind people is to give them a place by the roadside, where they hear and tell all the vileness and abuse and cruelty that is abroad. Then she tells them of how Christian people clothed, fed and educated her, and taught her what love means, besides proving by their treatment of her that the Christ who died for the world was waiting to be kind to her too. It makes a very effective bit of testimony, and she carries the evidence of it in her happy eager face. Her ability to read with her fingers has gained her admission to many homes which would not have been open to her otherwise."

Rev. S. Gillespie, of Bulandshar, writes: "SAMUEL is now doing evangelistic work, and he is fairly successful at holding a crowd in the bazaar, and, what is better, he is, I believe, a true Christian. For a time he gave up taking the Braille type with him to the bazaar, but I soon altered that, and the difference in the way people listen to him is surprising." SAMUEL himself writes: "We thank God that the mass movement and bazaar preaching work is going on nicely here in this district, and when I read the Gospel to the people they hear the word gladly. My wife is also working among the village people. I thank God that many people of these villages have been converted and baptised, and I believe God will bless the work more and more. We beg you to kindly pray for us and for the Gospel work of this district."

A letter from J. SAMUEL, Tinnevely District: "I am thankful to let you know that our District Superintendent Missionary has written

a good report after examining my work on the 20th of May. A Hindu was converted this year. Twenty-one young men have joined the Y.M.C.A., and in result of that they stopped drinking liquors. I am requesting you to pray for me and my work."

CHINA.—Miss Gaussen, KIEN-NING Blind Girls' Home, writes: "The children go to the Y.M.C.A. and City Church to sing at meetings; also to the leper village to give the Christian lepers a display of drill and games, afterwards singing to them in the little chapel. So no wonder it is a happy week of giving pleasure, besides the gifts which delight their hearts, of beads, dolls, handkerchiefs, toys or cloth from their supporters and friends at home."

Miss GARDNER, FOOCHOW Blind Girls' School, writes: "The senior girls are busy weaving cloth, making string-matting, socks, etc. Some play the organ at church and teach the wee children at S. School. Last week the children gave up their vegetable each day so that they could send the money (£1) to the famine children. Last night another child was brought to us by her uncle, who eats opium. Such a bright wee thing, with eyes wide open, but alas! no sight. Her aunt said she would throw her into the river, the child understood; it gave her a great fright, which, they say, caused her blindness."

Mr. G. Miles, HANKOW Blind Boys' School, writes: "We have put one boy on calico weaving. He is doing well; we hope to make it a means of livelihood for the blind in China."

Mrs. Graves, CANTON Baptist Blind Girls' School, referring to WONG AH CHUK, writes: "She is a very fine girl, an earnest Christian, very diligent and very capable in both her studies and industrial work. Three of our large girls went to their homes during the summer vacation; one has not yet been able to return on account of political disturbances in the district from which she came. The other two were greatly pleased with the friendly reception their people gave them, and found wonderful opportunities of giving the Gospel in and around their former homes."

CANTON School for the Blind.—Miss L. Durham writes: "A few days ago I had A. KIN come in from the country to see me. With her came the little old woman who goes about with her. They said they went to many houses and walked far to tell the Gospel. One woman, of whom I wrote before, wants to be baptised. As I have a big school in a town of 70,000 people, and far from where A. Kin lives, I have asked her to live in the school house and help the teacher to get women into a Bible class." A. KIN writes: "The teachers of several heathen schools are pleased to have me go in and teach the children. Please pray that many of these children may become Christians."

Miss L. Grising, of the C.I.M., CHANGSHA, writes: "We would be very grateful for your prayers for AMALIE, that she may come out into the light of our Lord Jesus. Amalie was a nun before she came to our school. For many years she worshipped the idols, and it seems as if the powers of darkness have quite an influence on her."

Miss J. Ackzell, SIANYICHEN, writes: "LIU is specially fitted for work among the students. At one place three school teachers were persuaded. His warm love to souls and great zeal for their salvation can but make a great impression on all. He is now engaged as Evangelist in a tent campaign. They preach ten or twelve days in one place and then move to another. I have got several letters about blessing and encouragement during the tent campaign."

SOUTH AMERICA, BRAZIL.—Mr. Glass writes: "AUGUSTO BELLO was formerly a blind beggar. He became soundly converted at one of our meetings. He learned to read and write Braille without help. He is now a Colporteur. Reading his Braille John aloud he soon gathers a crowd around, and often of a class who would be more disposed to stone any ordinary colporteur, and then he offers his Scriptures for sale or preaches to the people. God has used his testimony to bring many to a knowledge of the truth. £30 a year would support him." THE MISSION TO THE BLIND has undertaken this responsibility.

CHILL.—Miss George writes: "I met my blind man, FRANCISCO PAINEO, first in 1905, in a native hut. He told me he longed to know of God, but no one had ever taught him. He was converted at one of our evangelistic services in 1909. He now helps me in a large native Sunday School, and preaches in the evangelistic services. I find him a great help in explaining the Gospel in the native tongue. The people listen intently. Francisco does all this for love of the Lord. He receives no payment, but is very poor. I am asking friends to help him by sending money through me for him." WHO WILL HELP US TO HELP HIM?

PRAISE GOD

That blind Evangelists and Biblewomen have been enabled to carry the Gospel to homes hitherto closed to other workers.

For the work of Dr. Mary Niles in Canton.

For increase of funds and workers.

For sympathetic help from Queensland and South Australia at this time.

PRAY

For the guidance of the Holy Spirit in all work.

That Christians may be roused to a deeper sense of the need of the Blind in Heathen Lands.

That the number of those rescued may be continually increased.

That those rescued may be saved, and in their turn also become soul-winners.

For more workers.

That Christians may be filled with more love, and therefore with more generosity.

That the seed sown by our Evangelists—the two Samuels in India, M. Bau, Ai-Ging, Van Yung in China, our Biblewomen Drupatabai in India, A. Kin. in China, Susanna Wong in Korea—may be seed sown in good ground.

For Zitri, a girl in Ramabai's home in India, found starving in the jungle.

“Continue in prayer, and watch in the same with thanksgiving.”
—Col. 4: 2.

Dear Lord, regard with pitying eye
These children of the night,
Into their darkened lives now send
Thine Everlasting Light.

“Cast thy bread upon the waters, for thou shalt find it after many days.”—Eccles. 11: 1.

FRIENDS OF THE CAUSE willing to become subscribers, to form a Birthday Union, Mission Band or Prayer Circle, to keep a money box, or to help in any other way, please send Name and Address and date of Birthday, or some other day on which we may send greetings and literature.

To save expense, only sums of 2/6 and upwards will be acknowledged by post.

Dear Fellow-Workers,

Blind, bed-ridden, and helpless as I am, I could have done little without the assistance of the band of faithful workers who come in day by day to help me; and we could have done little without the assistance of the subscribers, workers in S. Schools, Prayer Unions, C.E. Societies, branches of the W.C.T.U., and others who are helping in various ways. To each and all we offer our sincere thanks and hearty good wishes. With God's blessing and your help, a great deal more has been done than we hoped for, and every day the outlook for the future of the work grows more encouraging.

Mr. R. A. BYERS, President and Hon. Director.

Rev. H. W. H. ADENEY and Mrs. A. SMITH, Vice-Presidents.

Messrs. J. CORNALL and N. NEIL, Hon. Secretaries.

Misses J. HIND and M. ALSOP, Hon. Treasurers.

Committee: Messrs. A. SMITH and R. REYNOLDS, Mrs. Mc-ASKELL, Misses NALL, LAWRY, TOWNSEND, WELCH and SIMMONS.

Please address all correspondence to R. A. BYERS, 102 UNION STREET, WINDSOR, VICTORIA, AUSTRALIA.

Books for the Blind.

“The Eyes of the Blind shall be Opened.”

The condition of the Blind in all countries is such as to excite our deepest sympathy, and calls for any help we can render which will lessen the burden of their affliction and make their lives brighter. The advantages of a literature for the Blind, simple, practical and easily learnt are obvious. By putting the Gospel in Braille into the hands of your blind fellow-beings in the East, you may be the means of much blessing to them, and through them, under God's blessing, to multitudes of others. Some Blind have been trained as Scripture Readers, and the novelty of the thing has attracted those who might not otherwise have been brought under the sound of the Gospel.

A letter from the Freed Slaves' Home, Wukari, Nigeria, Africa, reads:—“Batu reads and writes with remarkable rapidity, considering the short time she has been at it. Her arithmetic and geography are very satisfactory. She is a teacher, and glories in a purpose in life. She has written St. John's Gospel and Exodus, and recently completed Numbers, but several copies are needed. The girls look forward to the arrival of new books not prepared by themselves. The variety is, in any case, pitifully small.”

Only those who are blind can fully realize the amount of pleasure which the Braille literature issued by the Bible Societies and Braille Missionary Union are capable of putting into the lives of those who receive them.

A blind Hindoo writes: “I received with thanks the Book of Revelation you kindly sent me. God bless you for this good work you have done to me. I already possess the Books of Psalms and St. John. I do not possess any other portion of the Bible except the Psalms, Matthew, John, and Revelation. I wish I could add to these Proverbs, Ecclesiastes, and Daniel. These I shall beg from you. I shall not part with these books for any amount of gold. My best salaam to you.—Your most grateful obedient,

“G. DAS.”

WHO WILL HELP THE “MISSION TO THE BLIND IN HEATHEN LANDS” TO PUT THE LIGHT OF KNOWLEDGE AND GREATER OPPORTUNITIES IN LIFE WITHIN REACH OF SOME OF OUR BLIND FELLOW-BEINGS IN OTHER LANDS?

Inquiries for fuller information will be welcome.

Kindly address all Correspondence to

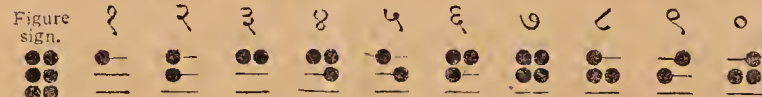
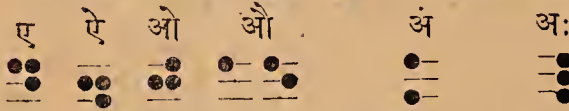
R. A. BYERS, 102 Union Street, Windsor, Victoria, Australia.

LIGHT FOR THE BLIND.

The Braille system of reading and writing for the Blind was introduced by Louis Braille in 1829. Braille was born in the north of France in 1809, and lost his sight through an accident, at the age of three. His system is based on six dots, embossed on thick paper,



arranged and numbered thus:— By the use of these dots, singly or in combination, 63 distinct signs may be formed, and used to express any required letters or symbols. By means of this system the Blind of any land may learn to write as well as read their own language in less time and with less effort than their sighted brothers learn the printed characters.



(INDIA) MARATHI BRAILLE ALPHABET.

(The black dots represent the raised points of the sign; the dashes represent the dots that have been left out.)

The BRITISH and FOREIGN and AMERICAN BIBLE SOCIETIES now emboss the Bible, or portions of it, in Braille, in several Heathen languages. "Pilgrim's Progress," "Holy War," "The Meaning of Prayer," "Kept for the Master's Use," "Daily Light," and similar books are being Brailled by the "BRAILLE MISSIONARY UNION" OF ENGLAND, with which the "MISSION TO THE BLIND in HEATHEN LANDS" is now co-operating.

HOME AMISHING CORRESPONDENCE

Church of the Covenant

(Presbyterian)
250 West Seventh Street
Erie, Pennsylvania

Ralph Marshall Davis
Minister

11-18-'35.

Dear Dr. Speer:

Last night in our city and in the presence of a most select audience of one thousand persons, Dr. Will Durant made the astonishing statement that "it costs twenty-five thousand dollars to convert one Chinese to Christianity." I assume that he makes this statement in the course of an evening to many, many groups. He should be called on to explain his statement for a number of my fellow-townsmen have called me up today to get the straight of the matter. Thinking you are the proper person to do it, may I urge you write Dr. Durant and ask for an explanation of his statement, sources, etc. and that some reply be made through the press. If possible, I should like to have that explanation immediately as I am left high and dry for adequate reply to my questioners. Regretting that I must put you to further work and worry.

Very sincerely,

(Signed) Davis

November 25, 1935
(Dictated November 23)

Rev. Ralph Marshall Davis, D.D.
Church of the Covenant,
Erie, Pennsylvania

My dear Dr. Davis:

Your note of the 18th with regard to the statement of Dr. Will Durant that "it costs twenty-five thousand dollars to convert one Chinese to Christianity" is just received.

Such a statement is utterly wild and irresponsible. No one knows how much money has been spent on missionary work in China and no one knows how many Chinese have been converted to Christianity since missions there began. Robert Morrison, the first Protestant missionary, worked for some six or seven years before he baptized a single convert. Other missionaries in our own time have baptized hundreds of converts a year.

I have met Chinese Christians whose Christian faith and character would have been purchased cheap at many times \$25,000, if such goods were purchased by money. All such measurements are ludicrous. The fundamental question is as to whether Christian missions in China, whatever their cost, have been justified by their fruitage, and only those can deny that they have been, who are ignorant of Chinese Christians and Chinese Christianity and of the influence of Christianity in the life of China.

Dr. Durant's statement I have no doubt is simply the reflection of his own attitude toward Christianity itself. In so far as it is a criticism of missions in China of course it is general and not directed toward any single denomination. I am accordingly referring your letters and sending a copy of this reply of mine to the Rev. Leslie B. Moss, secretary of the Foreign Missions Conference of North America, who was himself for some time a missionary in China. I am asking him to write you in supplement to this note.

Very sincerely yours,

Robert Z. Jones
November 25, 1935
(Dictated November 23)

Rev. Leslie B. Moss,
156 Fifth Avenue
New York City

My dear Mr. Moss:

I enclose herewith a copy of a letter from the Rev. Ralph Marshall Davis of Erie, Penna., with a copy of my reply. Will you not be good enough to write to him also?

Very cordially yours,

Robert Z. Jones

December 5, 1933.

Dr. Ralph Marshall Davis
250 West Seventh Street
Erie, Pennsylvania

My dear Dr. Davis:

Mr. Robert E. Spear has handed to me your letter of November 18th quoting a statement made by Dr. Will Durant in a public address in Erie, Pennsylvania. I am enclosing herewith a copy of the letter which I am writing Dr. Durant.

As Dr. Spear says such a statement is absolutely ridiculous. It is on this basis, therefore, that it seemed to me best to approach Dr. Durant. Of course one could say many things about the way in which the Five Million Dollars which is being used in China by Protestant missionaries today is effecting the life of the people. Many of the leaders in the changing Chinese situation today are men and women who have been trained and influenced by Christian schools in China. One has only to think of some of the men and women who have been most active in the efforts to build a suitable government in China suited to the new world in which she has to live, to get some glimpse of the tremendous value of their Christian character to the nation: Sun Yat Sen and Madame Sun Yat Sen, General and Madame Chiang Kai Shek, Mr. H.H. Kung, the members of the Soong Family and many in positions of responsibility not nearly so well known as these. The widespread service of many Christian nationals in our Christian colleges, theological seminaries and other schools coming in contact with at least one hundred fifty thousand students in these Christian institutions; the one hundred sixty mission hospitals which are reaching more than four million patients annually to say nothing of the extended work of the Christian churches administering to the needs of human individuals, the bringing of life and hope to hundreds of thousands of men, women and children without which their whole future would be dark and without hope.

If I receive a reply from Dr. Durant I will be glad to send you a copy so that you may see what he has to say.

Very sincerely yours,

Leslie B. Hess.

December 5, 1935.

Dr. Will Durant
51 Deepdale Drive
Great Neck, L.I.

My dear Dr. Durant:

Recently there has been brought to my attention a statement which you are reported to have made in a public address in the city of Erie, Pennsylvania. The particular statement referred to is quoted as follows: "It costs Twenty-five Thousand Dollars to convert one Chinese to Christianity."

We are having many demands made on us all the time for statistics concerning various aspects of the Christian missionary enterprise. Some of these we are able to answer adequately and others not. We are intensely interested, however, in discovering from you the source of this figure which is reported to have been used in one of your addresses. Because of your high reputation for the dissemination of facts and trustworthy information we assume that you have some very substantial basis for making such a statement as this in your public address.

To the best of our knowledge and belief there are in the neighborhood of five hundred thousand Protestant Christian communicants in China today. I believe that the Roman Catholic church reports an additional two million members. At the rate of Twenty-five Thousand Dollars apiece it does not take an expert mathematician very long to figure a very stupendous sum, in fact one which is more than twice the present national debt of the United States. For anyone to suppose the Christian churches of America and Europe have invested any such sum as that in Christian missions in China during the last one hundred twenty-five years betokens either the utmost credulity on the part of the hearer or an astonishing ignorance of what figures are supposed to mean. If one were to add to the present total membership those who have adopted the Christian faith and have died during that period of one hundred twenty-five years the results would be even more fabulous. As a matter of fact the Protestant Churches of the United States are at the present time using approximately Five Million Dollars a year in the conduct of hospitals, educational institutions and the support of missionaries and in other humanitarian efforts in China.

We would be deeply indebted to you therefore if you would make available to us the basic facts or the source of information which enabled you to arrive at the estimate which you are reported to be using in your public addresses.

With appreciation for your kindness, I am

Sincerely yours,

Leslie B. Moss

December 10, 1935.

Dr. Ralph Marshall Davis
250 West Seventh Street
Erie, Pennsylvania.

My dear Mr. Davis:

I promised to send you a copy of the reply that Dr. Will Durant made to my letter. I have from him today the following letter:

"The statement attributed to me - that 'it costs \$25,000 to convert one Chinese to Christianity' - was made in joking reply to a question that followed an address in Erie. I recognize that such a statement was unfounded and could do harm, and I herewith express my regret for its foolishness."

This appears to be an adequate apology and I do not think he will commit the same error again.

Thank you very much for bringing this matter to our attention.

Most sincerely yours,

(Signed)

L. B. Mess

Leslie B. Mess